

world. I John 4: 4. They will not be practicing sin, for all sin is of the devil, and Christ came to destroy the works of the devil. I John 3: 8.

There is very little reason for fearing that those who are really born of God will soon be unborn. The elect of God are his children. Here is comfort for those who are continually fearing that they or some of their dear ones will fall away and fail of the favors of God. The chosen are safe in the Father's keeping. And then we may be sure as to who are chosen and who are *the* chosen. Paul knew about these because the Gospel came to them not only in word but in power. People may be able to quote much scripture and make many fine points in argument but the final touch as to their being chosen is shown in the word of God working effectually in them. I John 2: 13. They look upon the word of God as it really is and not as they do at the word of man. This attitude of theirs to the word of God and the changes which the word has wrought in their lives is the sign that they are chosen of God. "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven." I Thess. 1: 9, 10.

This same manner of knowing is over and over declared in the word of God. "If ye love me, keep my commandments." John 14: 15, 21, 23. "He that saith I know him and keepeth not his commandments, is a liar." I John 2: 4. By keeping his word we know that we are in him. I John 2: 5. "Whosoever doeth not righteousness is not of God." I John 3: 10. There must be a clear sharp cut change of life. "Whosoever is born of God overcometh the world." I John 5: 4. "My sheep hear my voice, and I know them, and they follow me." No amount of profession can be a sure sign. The chosen or elect of God will hear the voice of Jesus in all things, and implicitly obey his every teaching. They will also in all things have his spirit.

A life that is transformed and conformed to the Word and Spirit of God carries the sure seal of sonship and heirship and is a mighty testimony to the divinity of the message brought to us in the Book of books.

Glenford, O.

KEEP the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.—*Spurgeon*.

HOLSINGERISMS.

H. R. H.

The editorial in a late EVANGELIST, entitled "Hard times," is to the point. If all the money that is paid out in wages to the working classes, were used for securing the necessities of life everybody could have enough to eat and wear to make them comfortable. When a man can earn a barrel of flour in two days, times are not hard. I remember when I had to work ten days to earn a barrel of flour. Wages were 50 cents a day and flour \$5.00 a barrel. Mechanics then worked five days for a barrel of flour; now they demand almost the price of a barrel of flour for one day's work. And there was not half the ado about hard times then that there is now. True, money was scarce, but we could trade for all we needed to live on; and why should we complain? But we didn't need so much money then. We had no saloons to support. Only the hotels kept bars, for the accommodation of travelers. If the money now spent for drink, and tobacco and lodges and gaming, and other unnecessary extravagance, by the laboring classes, were applied to necessary purposes, there would be no necessity for suffering anywhere. Look at the saloons they are supporting, and the breweries and distilleries that supply them, all of which are living in style and getting rich. Estimate the money invested in lodges, buildings, furniture, regalia, fine offices, high salaried officers and time lost in attending to duties required. Reckon if you can, the investment in base ball grounds and all the other expenses attending the plays, putting in the time worse than wasted in attending the exhibitions. Add to these amounts the cost of superfluities in dress, and then compare the total with the expenditures for food and clothing and you will have something to account for the "hardness" of the "times." And the world would be a million times better off if there were none of the institutions mentioned in it. The best people in the world get along without any of them. If it only were possible to get the masses to realize the above facts, much poverty, contention and suffering resulting therefrom could be averted. But we are called fanatics and cranks when we raise our voices against the evils of the times, just as when we spoke against slavery years ago. Still duty requires us to "Cry aloud and spare not."

There is nothing on earth more false and deceptive than the so-called "Benevolent societies" of the day. Their principles are the exact opposite to benevolence. Benevolence says: "It is more blessed to give than to receive;" the so-

cieties give *only* where and while they receive. "Charity seeketh not her own;" the lodge its *own only*. Selfishness should be their motto. Some years ago Brother Beer gave an agency for one of his books to a pauper brother called Jimmy. A brother who was approached by this new agent, thinking to test his ability as a canvasser, asked Jimmy to speak his piece and perhaps he would buy a book. So he began: "Well, you see, the paper maker must live, and the printer and the binder of the book must have a living, and I am trying to make a honest living, and if you will buy a book you will help us all along." That should be the argument to induce people to join the lodge: "Come with us and it will do us good." The church—the real *benevolent* association—says: "Come with us and we will do you good." She asks no admission fees and no monthly dues, and what she does is all for "sweet charity's sake."

I have just received the Brethren Annual for 1895. I find that neither my name nor brother John Nicholson's is in the list of ministers. Nor is the report of of the California Conference found in its pages. Why is it thus? The list is full of other mistakes in names and addresses. Have also been favored with sample copies of Brethren Sunday-school literature, which I have examined with deep interest and pleasure. It is all very good, and should be used by every Brethren school. The Quarterlies and weekly papers for young people and children are first class in every particular. I am proud of our Sunday-school supplies, even if I have had no part in making them. I could say more good things about them if I thought it necessary.

Have received and read EVANGELIST of June 26. My own piece appears in good shape. Who says I don't write plainly when the printers can set up my manuscript without making a single mistake? I have not been appointed critic, but I will take the privilege of making a few remarks. First, I agree with Brother Casel's article, in regard to discussions in the paper. I mean argument, and not "slander and bitter personalities." Why is it anyhow that brethren want to say naughty things to each other through our church paper? Can't they reason and argue with each other without getting angry? There is no argument in harsh language; while "A soft answer turneth away wrath, but grievous words stir up anger." "The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things." "Be ready always to give an answer to every man that asketh you a